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Rashi on Habakkuk

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Rashi on Habakkuk

Chapter 1

Verse 1

.The subject he saw. "The yoke of prophecy", what he bore and received in the Holy Spirit

Verse 2

Until the Lord. It was seen in the Holy Spirit that Nebuchadnezzar would come to reign with force and to be a burden to Israel, as it was said in the prophecy, "For behold, I will raise up the Chaldeans and Gog," and because of this he would groan and pray.
I will cry out to you for help. I will remember before you the help I have received, and you are no savior.

Verse 3

.Aven. Plunder and
plunder. And with the work of your eyes. This work you look at and do not help.
And this is Nebuchadnezzar, the one who brings great trouble and who judges and establishes and He will marry. .And there shall be strife and
brings success, as Jonathan interprets. judgment. .And there shall be. And he shall stand who hath strife and judgment.

Verse 4

Therefore the law shall cease. Therefore the one who sees his own success shall cease and the law shall pass away from them, and they shall hear and bow down to the image in the valley of
Dura, and he shall not go forth to victory in judgment.
The law is for his truth. A crown. A circle, as it is (Psalm 22:13) "The knights of Bashan are my crown"

Verse 5

Don't believe him, he will be counted. This is the time that I am raising up the Chaldeans, a time that was not, it is worth seeing, as it is said (Isaiah 23:13) "This is the time that was not." They are one of the three things that the Holy One, blessed be He, is like a burning coal engraved on their creation, and now it will arise and be bitter and will hasten to run. And you will go to the vast lands of all the nations.

Verse 6

Verse 7

And fear over all. He will come out. Some of them are judges, some of them are kings who ÿÿÿÿÿÿÿÿÿ From him his judgment
cast lots. – Judges of the Jews, Balaam

Verse 8

And his horsemen rode away. His horsemen were many.

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Verse 9

To plunder and plunder.
Their direction. To say "He has filled my mouth" (Genesis 24:17), "He has filled the earth" (Job 33:24). And the earth that he has filled his mouth with. And even as "a man runs at will for a short time, the earth is as big as his face," the filling of their face is like the spirit of the mighty warriors who are in the air, so Jonathan will smite them.

Verse 10

And every tongue is a 'class', a 'speech' spoken in it, yes. For good yes. For And he will be destroyed among kings. He will be mocked among them, evil, Pearlitz Balaaz. A game. As it is 'played', as
it is 'guarded', 'hidden'. For every fortress it will be played. If the
enemy comes to a strong fortress, it will be played.
One was carrying a sack of dust, and he was in front of the wall, a heap of dust with many of his soldiers. All of them piled up dust. It was high and they fought with it over the city, and it was a heap of rubble, as all the Hebrews translate, "and a heap of dust was piled up full," and it is also a 'full' language that was in the City of David. It is a high hill and we are fighting on it, which has a large building on its top and whose slope slopes to the side, and its footings are surrounded by a low wall to strengthen it. The dust is from honey.

Verse 11

Then a spirit passed away. Then he saw that his way was straight, a spirit passed by and passed over him, a spirit of shame. And what was he to say: My God has done for me all the host, this strength he gives to his God, and–The spirit? This is the power of God. This

Verse 12

The prophet said: And why do you keep silent about all this? Are you not from before my God, my Holy One, etc. And this is the place where the writing is written. And so (Malachi "No Name" is one of the corrections of the w-Shekoshet 1:13 ("And you shall open his mouth," and so many interpret in my book. And the author of this verse is this, interpreted: "Are you not my God from the beginning, my Holy One? Do not let me die by his hand, that I may judge the
rebels against you, and from the place of the Lord to the judgment that he may die. I know that you did not prepare him for this. ...Why will all this happen? Is that right?

Verse 13

.You are pure in eyes, and you do not see
evil. And you look. As it is 'and look' at the work
of a righteous man. For he blinds the eyes of his righteous one.

Verse 14

.And it came to pass, that Adam was as desolate before Nebuchadnezzar as the fish of the sea, from whom all that sought to hunt fled.

Verse 15

This man Nebuchadnezzar went up in his chariot. .All are waiting for the harvest. All
are .willing to be .stirred up. To speak "is like a harvest" (Proverbs 10:5), "they will be destroyed by stirring up" (Joel 1:17)

Verse 16

.He will sacrifice to his enemies. To the foreigner who is said to be the conqueror of all before him.
In beasts. As in 'beasts', in their way
.Healthy. Fat.

Verse 17

Therefore, he will spit out his shame. Yes, the many expressions that occur, such as "I have revealed myself" (1 Samuel 2:27), "You have seen" (1 Samuel 2:15), and even here: It is seen with your eyes that therefore he is successful.

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"Yet", - every hour? That he may spit his fornication upon all and hunt game. Spit. "And spit his fornication" (Genesis 14:14), from fornication

Chapter 2

Verse 1

Agag Ogah embraced Habakkuk and stood in the midst of him, and said: I will not move from here until I hear I will stand on my guard.
what he will speak to me about my request. This is why he looks and sees the success of the wicked.
.And what shall I do? To those who come to intercede
before me – on my intercession. That they intercede before me, that they may meditate on the law of judgment.
Intercession .Monaiprovmant Balaaz

Verse 2

And the Lord answered me, and said, Write thee a vision. It is revealed unto thee, and thou shalt make it plain upon tables: and it shall be well that thou write it, and this is the vision. Will fail, The reader should read it in a hurry, not in a hurry.

Verse 3

For yet a vision for an appointed time. Yet yet a prophet shall arise at the end of the years, which shall be revealed: it is a vision for when it shall be. The time of the overthrow of Babylon and the redemption of Israel.
.And he shall blow the trumpet. And he shall speak, saying, Behold, I will speak concerning the end of Babylon, even unto the fullness of the heart, seventy years, and shall not lie, though he tarry. And he shall set a time for you, and wait, that it may not be delayed after the seventy years. And Jonathan translated: "As it is written, and Ode is to interpret: If the prophet is troubled, come and he is Jeremiah." It is implied (in the Torah) that you have prophesied and interpreted the Book of Deuteronomy. Translate "write" as "write", as the grave of the redeemed, seventy times the plagues of the wicked will destroy Israel and not their the days at the end sins, and as the verse says – "Then the land will enjoy its Sabbaths" and so it says (in the words of of the second chapter) "until Seventy years. You wanted to run away and then you came out (Ezekiel 4:5) "And I will make the days of the wilderness complete seventy years". Sabbaths, every two years of sin, three hundred and ninety days a day, a day for two years I will give it to you". And it is said: "And I will give you a bed to lie on your side "The Shemaiah and Gomer." You are found saying: "The anger of Israel lasted three hundred and nine years until the ten tribes were taken away, and the tribe of Judah was destroyed forty-two. And from the time the ten tribes were taken away until the ruins of Jerusalem were destroyed, they were ten and two of Manasseh's and the rest of his years in the wilderness, It is said of him (2 Kings 21:2) "And he did evil according to all that Ahab had done," according to the number of the years of Ahab, and he reigned twenty and twenty years. Two years of Amon his son, and one tenth of Jehoiakim, and one tenth of Zedekiah, forty and six years, and this prophecy is said. Ezekiel in the fiftieth year of his reign. From all sources the days of Calculum were found to be four hundred and thirty-six years, after which this prophecy was made, which added six years. Four hundred years make eighty jubilees, and each jubilee is seven shemitahs, and the mountains are fifty-six shemitahs, and eighty years are holy for a jubilee, Three and four. And in three and six years there are five Shemitts, three and nine holy years, and this last Jubilee year is considered to be in the number of years in which their sin is not finished. And here is what the Holy One said to Habakkuk: A grave and a fire on the tablets, that it may be revealed .A vision of this time and the opening of the tongue is called A vision is written in the Torah, but it is a seal. You will add
'word', and there is much
in the book of proverbs. And because the word is not the spirit that comes out of the mouth, it is called 'breath' and it is called 'spirit', as in "and the spirit from his mouth is all the host" (Psalms 33:6).

Verse 4

Here is Ophel. A soul that is always in anger and in desire, striving to devour and not being satisfied. Ophel means 'strength', as in (Numbers 14:44) "And they shall overcome," and so "Ophel and Bahan" (Isaiah 23:14)
He Let not his soul be troubled in him. Let not his spirit be troubled in him, saying, Enough of what I have bought a grave, therefore will come. He will be punished.
And the righteous shall live by his faith. The king who is to come shall prepare this for his exile, his righteousness shall stand, and on the day that this is cast out of his grave, the wicked Meredith shall bear the head of Jehoiachin and shall set his throne on high. The Kings

Verse 5

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And even though he was a traitor. And even when Belshazzar, the son of his son, came, to be betrayed by him, he "received a great cup of wine to drink" (Daniel 5:1). A man of great power. He said in a great voice, "Bring the vessels of the house of the sanctuary, and let them not be consumed. Let not his generation and his generation stand, that he may be exalted and drink in the wilderness, and that he may cause him to be destroyed." Who will kill and devour his seed. As a man is proud, he will not be destroyed, he will not be established. He and his people. Who has expanded. Nebuchadnezzar as he asked for his soul. To achieve all his desires with the breadth of his heart .And he is like death. As the angel of death is not satisfied with his food, so this one is not satisfied with all his possessions.

Verse 6

.This is it. Whom I have gathered to serve Him.
They will take up a parable and a riddle in their mouth, speaking riddles in their path. It is like 'his' Everything is above him.
.And it shall be said. The riddle shall be told.
Woe to the multitude, and not to him. This is the counsel: Woe to the multitude, and to kings, and not to him, for they shall come. My kings shall come from me, and they shall lay hold on all.
A burden of sin, like the burden of clay. A burden is a Until I die. He will be a wanderer and a multiplicity, and he will be nothing but a burden to himself. burden to the tongue, like a burden, like the burden that we have laid in the tabernacle (Ezekiel 4:20) "the bones of the house and the burdens", "and the burden of a tree" (ibid.)

Verse 7

.And they were cut off. As in 'and they were cut off'

Verse 8

.You have scattered many nations. You have cast them out and driven them out of their place. All the rest will scatter you. The flight of the servants of the stars and the constellations
Israel is called Adam, of whom it is said (Ezekiel 34:3) "You are Adam." .From the blood of Adam. In revenge for my blood
Israel .and Hamas land. Land .city.
It is Jerusalem

Verse 9

Woe to him who has done evil to his house. He who has done evil to his house is a thief, and his house is a thief, and his house is a thief, and his house is a thief. As it is written in the Book of Daniel (Daniel 4:27), "This is the city of Babylon, which was built by the king of his mouth, he was troubled by the words Babylon in the time of his reign, and which he finished." And when this word came out of of the prophet, for it is said (there) "There is still a word in the mouth of the king" concerning this matter.

Verse 10

You have brought shame upon your house. You have brought shame upon many peoples and have corrupted yourself.
.Ends. To speak of peeling and peeling, as in "the ends of the house" (Leviticus 14:33) and your soul sins. As in (Proverbs 20:2) "He who transgresses and sins against his soul", sins to the loss of his soul, Portayt. Sharma Balazs

Verse 11

.Why and how. Why did you steal the stones from the grave?
.And a tree of the field shall be cut off. The voice of the

Verse 12

Verse 13

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This is the word of the Lord. Retribution will be paid to the workers of iniquity.
peoples shall be consumed by this. By the fire of the Lord of hosts upon them. Balaam

Verse 14

Verse 15

He makes his neighbor drink. Wine, and when the drinker comes, he spreads it and gathers his bread upon him, and even pays him with his bread. And all this he does for the sake of looking at their skins, at their nakedness and to see their nakedness. This is Nebuchadnezzar, who made the kings drink wine and feast, and who lay with the women, as we have commanded in the world order, according to the command of Belshazzar, who made them drink in the tabernacle of the Sabbath. Another thing: Woe to the poor fellow, the cup of the Holy One, blessed be He, and the flesh will be filled with the vessels of the holy house, and the beasts will be filled with the fire and will be drunk with it.
.At night we will be killed.
.On their skins. To expose their shame, and let those who hate them see their disgrace.

Verse 16

And the circumcision. The word "Hear" is used in this context to mean "to be active," as in (Deuteronomy 23:5) "He gathers all your people." Here, "to be circumcised," is used in the sense of "to be circumcised in the wilderness and in the heart." All circumcision is used to mean "to be circumcised," as in "the circumcision of the ear" (Jeremiah 6:10), "the circumcision of the heart and the circumcision of the flesh" (Ezekiel 44:7). And Jonathan translates it: To speak "naked and naked" (ibid.) – "and stripped naked"

Verse 17

.Hamas of Bannon. Beit Makkah
.And a robber shall kill them. A robber shall kill you and your servants, who have robbed my people Israel, he shall break them.
Israel .From the blood of Adam. From Hamas the
blood of Israel .And Hamas is a land.
Land .Kirya. Jerusalem

Verse 18

What good is it? To Babylon a statue
.Because of the trust. Adam was created and his creation was God's.
.Upon him. On this creation of his he trusts that he will be helped, who came to make mute idols

Verse 19

.He is a shooter. In Tamiya

Verse 20

.And the Lord is in his holy temple. He is ready to punish.
The land. Let the tongue be silent and the stillness of the beast be silent. He removed everything from his face.

Chapter 3

Verse 1

On the judgments. Yeshua solved it as he interpreted it, and when he heard it, he asked for mercy on himself for having spoken words, as it is (Habakkuk 1:4) "Therefore the law will be fulfilled," "and Adam will become like the fish of the sea." He sang after the judgment.

Verse 2

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I have heard of you. That from the world that you have been continually interrupted by your anger, and this evil you have suffered.
?I was afraid. I said: You have changed the standard of justice because of the sin of Israel.
He was delivered from his enemies in the midst of the two plagues, which he did in the midst of the two years of his life. He did the first thing that you did. That they were full of him, his life, as it were, he called him and brought him back, and in the midst of the two years of his life you will know him.
.to be angry. to be angry at the criminals
.Remember mercy. Mercy as in 'to have mercy'
Remember to have mercy on Israel.

Verse 3

The first thing he did was to ask for his face to be cleansed, and he did (other books: He did) the sin of Israel and the Pharaohs of the first generations. And Ishmael and they did not accept it. When you returned to give the Torah, you returned to Esau. Yeman. Esau. Pharaoh. Ishmael, as they say: "And he dwelt in the wilderness of Paran" (Genesis 21:21)
.The heavens gave thanks. In my chest for Israel.

God from the right hand comes. Now he is a reminder before him.

Verse 4

.And it shall be. That day shall be as a light. As the light of the seven days of the beginning of the sea, and so shall Jonathan blow the trumpets. The tongue of 'light', when it pierces and shines through the path of the pillar, it appears like a kind of trumpet, and so (Exodus 34:29) "As the horn of Ur shines forth." From his hand. From the hand of the Holy One, you are blessed, he came to them, his strength was revealed, which was hidden to break the secret of the Most High. And his name is the hiddenness of his strength. As they translated it: Shem

Verse 5

At the hour when the Holy One gave the Torah to the righteous, before him the angels of destruction were [illegible] Haggadah. In other words, so that he would not stand up and be angry and say: "Is it true that you are coming? To atone for yourself for forty days, and you will give them the Torah." And Reshef went out to his feet. The angels of Reshef came with him to Sinai.

Verse 6

He stood and measured the land. He waited to be exact in the judgment of the generation of the wicked, to measure them out measure by measure. And he measured "standing," as it is said: "The Lord stood and stood to judge the people" (Isaiah 3:13), waiting and being exact. In their judgment. And he measured the land. In the furnaces they were destroyed and in the furnaces they were judged.
"And All of them were of one language, as it is written: See. In the generation of the fleet, on whose hands there was a single language, all the earth was of one language" (Genesis 11:1) and nations were left. He divided them into seventy nations, as the Amorites say: "And they were left out of their place" (Job 13:1), "To be left among the beasts" (Leviticus 11:21)
.Harry Ed. Ministers of the servants of the stars and fortunes
.The ways of the world are His. He showed them that all the ways of the world are His.

Verse 7

.Under a tree. Found in Israel
And when they bow down before you, they will tremble. Fear and trembling, all as you have interpreted.

I saw the tents of Cushan, standing in exile and oppressing Israel.

Verse 8

.The rivers. There are six wonders that exist. Have we seen that all these things have been done? And the interpretation of the text is as follows: Your chariots. For salvation is theirs.

Verse 9

Your bow is like a lion's skin. Your strength is revealed, revealed.

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.Seventy of rods. Swearing that you swore to the tribes, says Selah. The
saying of the one who is established for the world. The saying of the one who opened the door (she wanted to say Segol) and its taste for the sky, .That is the name of the
thing .Rivers will break through the land. As they translated it

Verse 10

Behold, the mountains shall be destroyed. The mountains of the Arnon, which are joined together
by a stream of water. At the Jordan, the waters are cut off, and the flood of the waters is gone over the valley of the river, and they that come from the height stand still.
.He gave his voice to the deep. Praise him, you who dwell on the
earth. The army of heaven will praise him. Martial up your hands.

Verse 11

Zebula stood. In the days of Midorihoon. All the ark that Lamech cried out at its beginning, the LORD threw it down in a storm. And he spread it out.
On the battlefield of Gibeon, as it is interpreted.
.By the light of your wings they will walk. Israel

Verse 12

To expel seven servants of stars and fortune-tellers .In anger you will march to the earth.

Verse 13

.To save the Messiah. Saul and David. The secret
foundations. The walls of the workers of the stars and the constellations.
Even to the raven. He is the height of the walls and the towers

Verse 14

You have struck my head with a rod. Sennacherib and his helpers, who were stormy with a stormy wind to scatter me, and he was a rod and a storm to scatter me, you have struck my head, which was covered with the stars and moons. And when he returned, his brothers-in-law, who
were in his camp, who had come to descend into the wilderness,
The head of the Pharisees. The heads of his cities and towns, as in "The Pharisees shall dwell in Jerusalem" (Zechariah 2:8), "The cities of the Pharisees" (Deuteronomy 3:5)
.They rejoice. Yes, when they are able to eat the poor in secret. The people who are called the poor will be righteous.

Verse 15

.You walked in the sea. With his mighty powers like the sea. .Homer.
Jonathan translates: In a nest. To speak "Homer, Homer" (Exodus 8:10)

Verse 16

I heard, and my belly was troubled. Jonathan translated: "The saying of Babylon: Hear, and see, Malachi, from before this judgment is this. Judge me from Egypt."
.At the sound of their voice my lips trembled. At the sound of the hearing I was seized with trembling, until my lips were struck with a snort, this one with that one, and his voice was heard. .His voice. To the tongue "the snorts of the horse" (Zechariah 14:20), Tinti'r Bala'z
.And I am troubled within myself. In my place I am troubled.
Which I have prepared for the day of trouble. Which my rest is prepared for the day of trouble.
To go up to the people, to be gathered together. On the day that I said to bring up from among them the people, whom I have gathered together, they shall return by their bands to their own land.

Verse 17

Why should it not blossom? As it is interpreted, and as it is interpreted, so it is answered: There is no success in every work in Babylon. From now on.
.and ewes. Laban's pasture.
From Michal. Sheepfold

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Verse 18

.And I. The assembly of Israel, in the Lord's presence.

Verse 19

To the one who leads with my instruments. The son of Levi who leads with song in the house of the sanctuary, he is a man among my instruments, and the Levite. He shall give a voice as his counterpart with the instruments of song.

"And he went up to conquer To prevail. As the law says (Ezra 3:8) "And the Levites shall stand by him, one out of ten every year." the kingdom and Gomer."

.My instruments. He is the tongue of sweet sounds, a voice for the mountains and for the lowly, organist Doresh Balazs